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other scavengers. Nowadays, all hunting activities are carried on illegally with the risk of being punished if caught by the police.

Weapons are the bow and poisoned arrows carried in a quiver. Knives are used to skin game and to make springes. Spears have never been used. The Dorobo used to have hunting dogs, but in the North Tinderet Forest the breed seems to have died out, though it existed in 1927. They have two kinds of trap: (i) The pit trap, agwet, formerly used for buffalo, consisting of a pit 8 ft. long, 3 ft. wide, and 8 ft. deep, with wooden spikes set in the bottom. (ii) The springe or snare, *furmwet*, which consists, briefly, of a springy stick bent over, with a noose attached to it connected with a platform: the arrangement is such that when an animal treads on the platform its head enters the noose, and the pressure on the platform releases the springy stick, which flies up, tightening the noose, and holding the animal suspended. Such traps can be made in less than ten minutes. This type is used chiefly to catch antelopes, but leopards have been caught in them. Close-bar traps with a drop-spear were not used by the Kipkaronds Dorobo.

The only hunting taboo recorded is that the night before he goes out hunting a man must abstain from sexual intercourse. This does not apply to the setting of traps.

As regards land rights, the forest was divided into districts, *kwet*, pl. *kwenwek*, and in the district each man had an hereditary block of land in which he hunted, set traps, kept his honey-barrels, and collected wild food. Occupation rights were recognized by public opinion, and trespass on a man's forest area, i.e., deliberate entry in order to start hunting without permission or the presence of a piece of meat, might result in the trespasser's death at the hands of the owner, who would then have to pay compensation for homicide. Theft of game from a trap is said never to have occurred, not only because the thief might be killed, but because his belly would swell to a great size and he would die after eating meat stolen from a trap.

Bees

Honey is to the Dorobo what milk is to the Nandi; it is "sacred," and its supply must be protected by the observance of taboos. Fruit and blood must not be taken on the same day as honey (though meat may be eaten); when a comb is emptied, it must be carefully hidden in the undergrowth; and after eating honey a Dorobo cleans his hands in earth, not (like the Nandi) by wiping them with leaves.

The Dorobo recognize four varieties of bee: *arkomwit*, the honey-gathering kind; *emeik*, solitary bees which live in trees; *kwenwek*, earth bees, which live in the ground; and *tigindiondi*, stones bees, which live in cells made of earth and particles of stone cemented together by their own saliva. The Dorobo divide the honey-bees, *arkomwit*, into three kinds: the queen, *kwenet ap arkomwit*, "the mother of the bees"; the workers, called simply *arkomwit*, considered to be males, which make honey by eating the "sap" (*pich*) of flowers and then vomiting it into the empty honey-combs; and the drones, *kapsowwek*, considered to be the females which do nothing useful.

Hives or honey-barrels (*kwenet*) are made either of slats of wood tied together with creeper wooden and grasses, or of the two halves of a piece of log split lengthwise and tied together. They are set in trees, and when a new hive is put up the owner calls the bees, in a high-pitched tone, to come and occupy it: "Bees, bees, from all the country, come into mine, and grow to honey, grow to honey." Bees are said to recognize their owners by their body-smell, and do not sting them when taking honey. Frequently taking honey does not appear to be a guarded or dangerous process to the Dorobo owner. Theft of honey from a barrel is considered very low, and a man might kill a thief, though he would have to pay compensation for homicide.

Honey is an important article in Dorobo economy: it is eaten as food, made into an intoxicant, used for ritual purification, and is known as an article of commerce.

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that made of hollowed-out logs. A suitable log is cut of such a length as to allow for a length of about 3 ft. 6 in. in the finished article. Trees specially favoured for making honey-barrels are the *mosot* and *rewendet*, on account of the ease with which they can be worked; others used are the *tenetuet*, *sikipuet*, *kipukuet*, *kitpuetpuet*, and *murwein*. The entire work of shaping and cutting is done with the axe. The log is first split into two equal halves longitudinally, which are then hollowed out, leaving sides about an inch thick. In the bottom of one half an oblong hole is cut, through which the bees can enter and the owner put his hand to take honey. Four holes are bored in the sides of each half with a red-hot boring-needle (Fig. 1), and when the two halves are put together, lianas is threaded through the holes to hold them in place.

The slat barrel, not so common as the dug-out because of the difficulty of making the end-pieces, is made of strips or slats of strong bark, the *mosot* and *rewendet* trees being favourites for this purpose. The ends are formed of two solid slats of wood which have to be cut laboriously from a log and trimmed to shape. The bark slats are then put in position round the end-pieces and bound together with lianas, a tricky piece of work, as anyone who has had to do a similar job will realize; and to get the barrel into place in the tree also requires great care, since it easily collapses if roughly handled. A bark hole is made in the under side, as in the dug-out type (Fig. 1, *b*).

a, the two halves, separated; *b*, the two bark-slat ends together.

Fig. 1. Dug-out (honey-barrel).

When a man puts up a new honey-barrel, he calls out to the bees to come and settle in it [illegible]. The invocation to bees has a set form, and is uttered in a rather sanctimonious, high-pitched tone:

[illegible]

Bees do not get ill, they say, but are liable to be killed by honey-[illegible] if they are caught in a storm while getting honey. They have also a number

[illegible]

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Fig. 1.
Wax Honey-hoard.

of enemies, which eat either them or their eggs. Three birds in particular are said to be fond of eating bees, a small brown bird called *sepkerankwe*, a small green bird called *kiatet*, and a small blackish-grey bird called *sentekiat*. The *kwoiat* bird (*cuculus indicator*) cries 'kw-kw-kw', and when it says that near a tree people know that bees are there; this is the bird which many Africans follow when they are looking for wild honey. The Dorobo regard it as an enemy of the bees because it gives away their natural hiding-places. Soldier ants (*pirenik*) eat the eggs and grubs (*sarek*) in the hornets. But no steps, either practical or magical, seem to be taken to protect the bees beyond the observance of certain rules regarding the eating of honey and the disposal of the comb.

The Dorobo say that bees know their owners by the smell of their bodies, and that for this reason people are stung but little when they take honey from their own hornets. But if a stranger tries to steal honey he is not recognized and gets stung badly. People claim also to be able to recognize their own bees; for if, as they say does happen, other bees settle in the hornet along with the original swarm, they can distinguish the original bees by their colour and the part of the hornet from which they come. Whether or not this is true, does not matter very much; but there seems to be some truth in the statement that bees know their owners, for I have seen Dorobo take honey without the paraphernalia put on by a European for the purpose, and get stung but little and with no ill effects from the few stings they did receive.

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When a hornet is put in a tree in the forest, it often has to be high above the ground, since many of the trees have no branches near the ground, and to help the owner climb a sort of ladder made of a number of thin poles lashed together is tied loosely to the tree trunk with lianas (Fig. 2). To put his hornet in the tree, and to take honey from it, the Dorobo has to climb this crazy ladder which looks as if it would slip or break with each movement, but somehow does not, and lasts, rather surprisingly, for quite a long time. To take honey, the Dorobo makes fire in a loose bundle of tinder. When he has got it smouldering, he takes a bunch of leaves (*preferably of Kigelia sp.*), rolls up and putting them and the tinder inside his garment, he climbs up to the hornet. He blows the tinder till it gives out a good smoke and then holds it under the

Fig. 2.
Diagram to show the Construction of a Ladder on a Bee Tree